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"Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them." JEFFERSON.

THE THIRD VOYAGE OF THE LIBERIA PACKET.

IMMEDIATELY on the return of the Packet from her present voyage, she will again be despatched for the colonies. It is hoped she will be able to sail by the 1st of January, but perhaps not until the 15th, or even the last, depending altogether upon her arrival from Liberia. Whether she is able to complete her three trips per year, as is confidently hoped, or not, she will be kept constantly in the trade between the Chesapeake and the colonies.

There are so many individuals and Institutions interested in the movements of the Packet, that we have introduced on our last page a standing advertisement, with regard to the plans and operations of the company which own her, the terms of freight, passage, &c. in order to extend the usefulness of the undertaking and increase the profits of the company, as well as to save the trouble of answering in detail many inquiries often addressed to the agent of the company. It is hoped that those periodicals which advocate the cause of Africa, whether colonization or missionary, will give it insertion.

As to emigrants from this city or state by the next expedition, we at present have no prospects, at least no more than we had one month before the sailing of the last on the 1st of September, which ultimately mustered some eighty odd, all told. Whether we shall make out as well again, remains to be seen, but we frankly acknowledge, we do not expect it. The season will be unpropitious, and there are no colonists now in the country to stir up their friends. Yet when the packet comes in, she will tell that she has been *somewhere* and that she brings *something*, say some 50 or 100 casks of Palm oil, some 50 or 100 tons of Camwood, and we hope some bills of exchange, say from $3,000 to $5,000; all of which will tell on the credit side of shipment per voyage A, and voyage B. Her officers and crew will also have something to tell. Some, perhaps, will tell that nothing would tempt them to go again to that *nigger* country. Such, we may safely conclude, went ashore on liberty on Sunday, got drunk, and found themselves in the Coal Hole on Monday morning. Some will tell, 'tis no

great shakes after all, that Liberia; folks are pretty much the same there as here, only they are all black and strut a little more than our colored folks do of a week day. Some will say one thing and some another, but none will have seen the *big sarpents*, none will have seen the emigrants *sold to Georgia*, none will have seen white masters, and the object of the enterprise will have been accomplished, viz: the truth will be made known, and that too, through unquestionable witnesses, the colored people themselves, also through the testimony of things and events, not of words.

We find the following communication addressed to the editors of the National Watchman in that paper of the 30th ult., and hardly know which is the greatest marvel, that a colored man in the interior of New York, in no way connected with the Colony of Liberia, or the Colonization Society, should write such a letter, or that the colored editors of an abolition paper should publish it. The sentiments of the letter are open and manly, justly reprobating the side blow wantonly aimed at African Colonization, in the "Call for a National Convention of colored people;" and we, in behalf of our Liberia friends, tender to Mr. Baltimore our warmest thanks for the credit he has thus voluntarily awarded them, and for his attempt to shield them from the aspersions of those by whom they are so often assailed.

(From the National Watchman.)

A COLORED COLONIZATIONIST.

Messrs. Editors:—In reading the notice of a call in your paper for a National Convention of colored people to be held in the city of Troy, October 6th, I can adopt all its suggestions, excepting one, that is as follows: to recommend immigration and colonization, not to Africa, Asia, or Europe. This I consider a fling at the American Colonization, and even to stagger the minds of those of our people, who are desirous of going to their father land.

The Colonization Society, with all its faults, has done too much good in the eyes of the world in planting the colony of Liberia; and the few colonists have effected too much good in the minds of the immediately surrounding native tribes, in abolishing the slave trade, for us, the free people of colour at this day, to say aught against them. We should bear in mind this very Liberia has been so prosperous, that it is now on the eve of taking a stand among the independent nations of the earth. Already England and France are making propositions to them for the purpose of trade, and American naval officers stationed on the western coast of Africa, are appealing to the government of the United States, not to be backward in doing the same. If I do not choose to immigrate, or share in the glory and honor of the Liberians, in building their villages and cities, constructing their canals, raising their ships, and above all, the suppression of that evil, the slave trade, which has been upon our race for so many centuries, not only on the American continent, but in Africa, I will at least be silent. These are the reasons why I do not attach my name to the call, though I shall attend the Convention.

Whitehall, Sept. 21. Geo. H. Baltimore.

If Mr. Baltimore desires to go to Africa, we have not the least objection. If he should go in the spirit of Christ, he might do much good. But we beg leave to remind him that the National Convention was not called to further the objects of the American Colonization Society.—Eds. Watch.

If we understand Mr. Baltimore, he gives no intimation of his "going to Africa," and instead of the editors having any occasion to remind him "that the National Convention was not called to further the objects of the American Colonization Society," he, apparently, only wishes to remind the editors that the object of the Convention was not to "have a fling at the American Colonization Society." But we are too much obliged to the editors, for permitting so candid a notice of Liberia, to appear in their columns, to quarrel with them for discharging a little bile at the writer.

Emancipation.—Those benevolent owners of slaves, who intend at their death to emancipate them, in order to send them to Liberia, would carry out their benevolent object much more effectually by sending them off in their own life time. They would then live to witness the success of their experiment, and would enjoy the satisfaction of having done a noble act. They would also avoid all collisions and contests about the probate, authentication and validity of their wills.—They could more cheaply provide for their passage and outfit than any other persons, and could superintend the preparatory measures for their departure to the best advantage. The sooner an intended act of benevolence is done the better. Argos.

(From the N. E. Religious Herald.)

COLORED PREACHERS FOR AFRICA.

Mr. Editor:—My eye feasted with great delight upon the little article in your paper of the 7th inst., under the above title, on the third page. The facts therein recited, from the last fifteen years' history of Methodist Missions to Africa, are worthy of the serious attention of the church of the Redeemer.

My own observations, for some years, have led to the most painful apprehension that the cause of Missions in Africa would eventually suffer for want of educated colored preachers.

All that I saw during six months travel in the West Indies, has tended strongly to confirm that apprehension. There are many strong reasons that I, as a colored man could name, why the Christian Church should turn her attention to the education of colored preachers for Africa, were this the proper time and place.

You say if there are objections to this scheme, you would like to see them stated. The fact is, there are no objections to the scheme of educating colored preachers for Africa. The Church is not called to educate politicians and merchants for any heathen land, nor is she for Africa. But well informed colored preachers of the gospel are what Africa now and ever has needed.

I am not a prophet, nor the son of a prophet: but I will venture to say, that that branch of the Christian Church in this country which will take hold of this work in good faith, and do the most at educating talented and pious colored men for African Missions, will do the most effective work against Slavery in this country, and the Slave trade in Africa; will, in future ages, occupy the largest place on that page of history which shall record the usefulness of those who shall have labored for the good of that land; and besides the blessing of God, and of those that are ready to perish, will come, like showers upon them in the midst of their work. Indeed, this whole subject is one that kindles with deeper and deeper interest at every turn of thought in regard to it.

And may I tell you candidly, Mr. Editor, that I have sorrowed deeply over the leanness of the work which the Congregational Church in New England has done in this field. Nor has the home department been attended to with any greater degree of liberality. We have in New England a colored population of 23,000. There are but three Congregational churches among them. Two in Connecticut and one in Maine. These churches are at present supplied with pastors, but one only is a native of New England, and but one has been educated in her bounds.

Permit me, then, most cordially to second your motion to put an efficient agency at work to bring a large number of pious and talented colored young men into the ministry with a view to Africa.

Hartford, August, 1847. J. W. C. Pennington.

EXTRACTS FROM LIBERIA PAPERS

FROM MARCH TO JUNE.

We have seldom found less interesting matter in the Liberia papers, than in those last received, from which we make the following extracts. From the Luminary we make but two, viz: Gov. Roberts' Proclamation and the communication of the Rev. A. F. Russell to the superintendent of the mission. All the others are from the Herald. The arrivals and departures of vessels seem to be on the increase for the season. We introduce a couple of advertisements and a price current, as samples of the business part of the Herald.

"*Unto thee, O God, do we give thanks:—It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High.*"

PROCLAMATION.

It is not less the duty of nations, or communities, than of individuals, at all times, to acknowledge with grateful hearts, the goodness and mercies of God, the wise and holy Governor of the Universe. And, perhaps no people under heaven have greater reason to adore and praise the Supreme Disposer of events, than the people of these Colonies. God has dealt infinitely better with us than we have deserved:—For, instead of wars, which are producing distressing calamities in other countries, we are enjoying the blessing of peace, and a good understanding with our surrounding neighbors;—instead of famine—of which, thousands are now suffering in many parts of Europe—we are blessed with a competency of the necessaries and comforts of life;—instead of wasting sickness, we are enjoying, in a great degree, the inestimable blessing of health;—and in the course of His good providence, the Father of all mercies has bestowed upon us many other favors, which call for our grateful acknowledgements:—Therefore,

I have thought fit to appoint Thursday, the 8th day of July next, to be observed as a day of public *thanksgiving* throughout this Commonwealth; hereby calling upon ministers and people, to meet for religious worship on the said day, and *devoutly* to offer up their unfeigned praises to Almighty God, the Source and benevolent Bestower of all good, for the many blessings, both spiritual and temporal, which we have received at His hands;—that the necessary means of subsistence are afforded unto us;—that such a measure of health is enjoyed among us;—that all the efforts of our enemies to alienate the affections of the natives, and to prejudice them against these Colonies, have signally failed;—that our rights and privileges, both civil

and religious, are preserved to us:—And to offer up humble and fervent prayers to Almighty God for the conversion of the heathen tribes around us, especially those who have incorporated themselves with the people of these Colonies;—that he would bless our civil officers, and lead them into wise and prudent measures at this critical crisis;—that He would graciously smile upon our endeavors to establish permanently a civil government, to preserve our rights and privileges, and hand them down to posterity;—that he would give to our delegates—assembled in Convention to form a Constitution for the government of these Colonies—wisdom to guide them in their deliberations, and to inspire them with counsels, which Infinite Wisdom alone can suggest, that their action may be honorable to themselves, and right in the sight of God;—that He would preserve and strengthen the harmony of these Colonies;—that He would pour out His spirit upon all orders of men throughout the Commonwealth, bring us to a hearty repentance and reformation, purify and sanctify all His churches;—that He would make our's Emmanuel's land;—and that He would spread the knowledge of the Redeemer through the whole earth, and fill the world with His glory.

Given under my hand, at Monrovia, this 18th day of June, A. D. 1847. J. J. Roberts.

By order of the Governor,

J. N. Lewis, *Colonial Secretary.*

Heddington, *March 30th*, 1847.

Rev. and Dear Sir:—Our first quarter has just passed, and duty calls us to say something of this station.

The town of Heddington, Phenix like, is rising again, so to speak, out of its own ashes. For we all know the time was, since the gospel was first preached here, that very little existed to mark the place, save the mission buildings, which reminded the passer by, of "a cottage in a wilderness." King Tom Bascom returned last year, and rebuilded his town; and now says he intends to die here. Having by running about become a poor man, we hope for his own good, and the good of his people, he will now be still. So far as houses are concerned, the town is "well enough," for which we feel thankful to those who used their influence to bring it about.

The mission premises are undergoing tolerable repairs; still there is much needed, that cannot be done with the present appropriation. Beside some flooring, and weather-boarding which has been done, both houses want shingling, &c. We can shingle only one this time, and even to patch the other, will drive us over the limits, upon *our own responsibility of course.*

We are paying our usual attention to the cultivation of the soil; for there is nothing to be procured in the provision line, among the natives in this section, who for the last two or three years, have been so deeply employed in the foolery of the greegree fraternity, and so intent on destroying the last vestige of religious impression, that one of their gods must mourn over their folly, being sadly distressed with hungry "*belly.*" We daily preach the advantages arising from more effort, and attention in agricultural pursuits, for which present and coming want, afford good arguments. We are sure, did one-fifth of our natives work industriously, only three months in the twelve, they would never want either food or raiment; but as long as the men spend only three or four weeks in cutting down a few trees each year, leaving the rest to the women, who must do the best they can to feed them, or very often stand the lash, it will be the same every year, perpetually. Some of the natives about Robertsville are planting largely,

and Black Tom, and others have promised to follow their example. We have offered them some rice as a gift, if they will go to Mount Andrew for it, but in their folly they have even eaten that.

The Schools.—Our day and Sabbath schools consist of eighteen scholars, and we believe we can pronounce them promising.

The Church.—It appears that there are a few names at Heddington, who in *word* do not deny the name of Christ; and there are two or three of the few, who, if they are not christians, we may ask "who shall be saved." Though our little church often reminds us of the last glimmering of a taper, we are glad to cherish *a hope* for the better, and ardently pray that the *excitement and number fever*, will never lead us to cast upon this now feeble light, heaps of old paper, "wood, hay and stubble," to raise up a startling blowing bonfire illumination, soon to burn out, and leave us in utter darkness, even covering the little lamp so far beneath the cinders and ashes, that only great diligence in research, will enable us to find it at all.

We are thankful for signs of good, which seem to be coming together.

Our last quarterly meeting, though poorly attended compared to what it might have been, save by the boys from the different mission stations, was a time of religious interest; and we all felt it so, and who could help feeling, in a love-feast in the midst of confessions of backsliding—who could help rejoicing to see two or three who could stand forth and seem to say, who can convict me of wilful sin. I wish I could remember all that was said, that I might, as requested by you, give a sketch of our love-feast. I will come as near the meaning of a few who spoke, as circumstances will allow.—You can judge.

Jack Ware.—Our interpreter was present, wife and child, clothed in civilized attire of his own procuring. He said he believed the word of God to be true—he knew God had given him a new heart, and when he looked around him day after day, and saw the actions of his country people, especially those who professed religion, running after all their old fool palavers, it filled him with continued sorrow: he saw nothing in this world to cause him to get tired of his God, asked his brethren and sisters to pray for him that he might have more grace and faith to tell them about his Jesus who died for him, that he had given himself to God, and did not wish to take himself back. After a few words to King Tom he sat down.

George Hoag.—He loved God, but did not love him enough; wanted to love him more and more every day. He could not help being sorry to see things as they are, was glad to see a change for the better.

Charles Sherman.—Some people sought God hoping to get money; hoped he was not one, knew that God had given him a new heart once, saw things around growing better, wished his brethren and sisters to pray for him, that he might at last reach heaven.

John Kennaday, (a noble looking man)—Had been a long time far in the interior; when he came, he heard of Quarterly meeting and determined to be there. It had been five years since God converted his soul, loved God better to day than he did the first day. It distressed him to see so many who had professed to love God, lost and gone. God had tried him, spoke of how he was taken in war and carried off a captive slave in a far country and put in sticks, where he still cried to God who heard him; said he had tried God in the midst of flying shot and clashing knives, no shot struck him, he was cut by no knife. The king to whom he was carried soon turned good to him, said no one should hurt him, loosed him and let him go, did not send him home empty, gave him plenty of money and let him bring his own son with him, and what was he going to give up God for?

King Tom Basçom.—Said he was old now, that he was a strong man, had been for a long time engaged in Devil affairs, had been so engaged ever since he left Heddington, signified he had to govern his people, was too old now to go all the way with Christianity, was willing his people should serve God, were he to tell why he left, we would say we would have done so too, thought he had as good a heart as any—knew he had a good heart once.

In the afternoon, after a sermon by the Rev. B. R. Wilson on the judgment, the final salvation of the righteous, and punishment of the wicked, John Kennaday arose, and for fifteen or twenty minutes addressed King Tom personally. Charging him with the destruction of the station, and the great cause of the backsliding of his people, and exhorted him to a present open confession of his sins, and to turn to God, and escape the awful consequences of the future. "I recollect while talking, he referred to the burning of farms, said when people set their farms on fire, they had to fly to escape the flames, if they did not they were burned up; but how would he escape, and where run when the world would be on fire." King Tom arose and said once God had given him a new heart, and left the house saying, "his boy had talked to him and he could talk too." He appeared to be offended, but soon returned, looking more composed and resumed his seat. He did not partake of the bread and water in love-feast, or commune, neither did he attempt to come to the mourners bench, but sat, so far as we could see, perfectly composed, encouraging his people to come forward.

Thirty-two were forward to prayers, some seemed in earnest, and we hope it may prove so in the sequel. We believe the sincere penitent cannot seek in vain, for God dwells with him "that is of a contrite spirit, to revive the spirit of the humble, to revive the hearts of the contrite ones."

True, we cannot help feeling when we see the danger which awaits, and ever has awaited our native converts: dangers though near our Colony as Heddington and Robertsville, they could ward off, if they would. We mean, 1st. Polygamy. 2nd. The power of the king's and head-men to separate man and wife, and changing them as they choose, and when they choose. 3rdly. The foolery of the greegree and devil plays, for which they seem to neglect all things. Of the first we know not exactly the views of the church. True, we have heard them directed to choose the woman they love best, of many by whom they have children, but alas! it is a hard case; still we believe a truly converted man will by the grace of God, be enabled to do all that is right.

The second is more difficult; there are within ten miles around, perhaps, thirty persons who have not the same wives they had five years ago, most of them converts, a number married after the form of our Discipline. In some cases one man has his brother's wife, and his brother his. The head-men do it, and they seem to chime with what they call the controlling power, in which the chiefs and head-men are upheld by the devil system, to support which, they run in debt, neglect all religious ceremonies, the cultivation of the soil; beside the ludicrous, indecent, demoralizing character of most of the plays and dances attending them. True, the law called devil law may have its good, but it is too deeply steeped in evil, to travel peaceably with religion, nor can it be useful within four or five miles of our Colony, among Colonial recaptives and hordes of natives who have fled under the wings of Liberia for protection, leaving their own territory to the beasts of the forest and strangers. Speak plainly on the subject, and you offend these unjust lords. Surely our native converts must take another stand to improve and that stand is in their reach, here at least. Still these may be, and no doubt are great difficulties with them, who have not been

taught to view things as we do; and without a great change, we shall not see what we wish in this generation, even at Heddington. The children whom we educate, will in the course of time, become kings and head-men, to them we must look for a change of polity, though we ought to look elsewhere. The enemy through the above three causes, which are among the chief, often sows tares among the best wheat. Here are the "birds" that quickly destroy the "good seed" by the way side, among these "thorns" in these "stony places," the cares of this world arise to destruction. Blasts of the mildew of superstition, corrupt habits, lewdness, a polity opposed to the purity, virtue, justice and equality of christianity must be overcome; and how will they know unless they be taught, and required to observe the laws of Christ. True, we expect it by degrees even here, and could we see these people steadily coming forth, we should hope and rejoice a thousand fold more.

Believing we have not labored in vain, (God will not let six years work go for nought) we will take courage and go forward, praying for grace to do our duty. Respectfully yours,

To Rev. J. B. Benham. A. F. Russell.

CAPE MOUNT DESTROYED.

Rumor reached this place on the 17th inst. that Cape Mount, or at least that part of it where Mr. T. Canot resided, had been destroyed. It were at first disbelieved and treated as one of those baseless fabrications which the winds of Africa are constantly bearing abroad. On the next day, however, the arrival of H. B. M. Sloop Favorite dispelled all doubt on the subject and confirmed the rumor. As we are not disposed to write down and thus to give permanency to idle and malicious conjecture, we therefore give the following which we gathered from the officers of the ship who were present at the destruction.

Information had been received by the Commander of H. B. M. Ship Contest, that a number of slaves had been sent from Cape Mount to the Gallinas. This, if true, was a gross violation of the treaty subsisting between the English and the chiefs of that country, and would subject the latter to the consequences of bad faith. But it was a fact, although firmly believed yet so difficult to be proved that he did not feel authorized to act. A few days afterwards he was also informed that a blacksmith was busily engaged in smithey of the establishment manufacturing slave irons. The commander hastened ashore, made some pretext for visiting the shop and attempted to enter. The door was unceremoniously closed against him. He forced it open and found chains and manacles, some complete and ready for service, others just commenced and hot and ready for the hammer. This evidence was deemed conclusive. On the same day, the Favorite, Captain Murray, senior officer of the Sierra Leone division arrived there, and the facts and evidence laid before him. The chiefs of the country were convoked and a demand was made upon them to sustain their stipulations, and threatened in case of refusal with a suppression of all trade and a withdrawal of Her Majesty's favour. After a short consultation they agreed to demolish the place. Puner Bob Cane applied the torch, which was the signal for a general rush for plunder. In a few hours the whole place was a heap of ruins.

We direct the particular attention of our readers in Liberia, to a communication in the present number of our paper under the heading of "*Union is Strength*"—an old and truthful adage, which our correspondent has appropriately applied to the present and future operations of this government, as imperatively necessary to the preservation of our rights and liberties as a free and independent sovereignty.

We doubt not that all our readers will heartily concur with him in the sentiments therein expressed, and we sincerely hope that the weight and importance of those sentiments may be duly estimated by all, in sustaining our institutions—in maintaining a government founded on the principles of liberty and equality, in which the privileges of the people are untrammeled by the iron sway of despotism, or by the restraining influences of an overbearing aristocracy.

We are on the eve of a highly important change in our political relations. And while we regard it with some degree of trepidation, we entertain no fears relative to the success of the undertaking, notwithstanding our numerical weakness, and our comparative defenceless condition, provided the people will rally around the standard of union—"union of feeling, union of purpose, and union of action"—in preserving unsullied the rights, liberties and privileges of the government.

We believe that our internal resources are sufficient to enable us to live comfortably and independently, but we cannot too strongly urge the necessity of industry and perseverance on the part of the people, in developing these resources—in cultivating such things as may become profitable articles of exportation, by which means we may be able to preserve our intercourse with foreign countries, maintain our station among the nations of the earth, and invite our brethren in America to this land of freedom and independence.

"UNION IS STRENGTH."

The caption of this communication has long since passed into a proverb, and not only may it be regarded as a truthful proverb, but as a philosophical axiom, applicable to all the relations of mind, as well as of matter—to all the diversified states or conditions of mankind, whether we regard it in a civil, political or religious point of view;—a truth which has been clearly tested in the experiments of natural philosophy, in the effects of moral efforts, and in the influence of political associations, in the spread of the benign influences of Christianity among mankind, and in the preservation of the rights of communities and of nations. Perhaps in nothing is it more applicable than in the maintenance of the institutions of a republican government, in which the people live under the influence of laws enacted by representatives of their own selection. And especially is it applicable to the citizens of Liberia; for perhaps there is no government on the face of the globe, in which the combined influence of all the people, and their active co-operation in every measure which will tend to the general welfare of the whole community, are more essential than in this infant Republic.

The people of Liberia are peculiarly situated. Here we behold a handful of men in almost a defenceless state, located on the border of a vast country, the swarming inhabitants of which are enshrouded in the grossest ignorance, and the most debasing superstitions. And here we observe a regularly organized government, still, however, in comparative embryo—the germ of what we hope may become a great and powerful nation—the nucleus of a vast political and religious empire, from which may radiate, far into the interior of this land of moral and intellectual degradation, the elevating and ennobling principles of civilization, and the benign and hea-

venly influences of Christianity. And, in reviewing the events of the past history of these colonies, and in contemplating some of the probable events of the future, I am more than ever impressed with the conviction of the imperative necessity of united action on the part of the people, in carrying out the great principles of equal rights and equal liberties—the basis on which the benevolent founders of the great enterprise of African colonization endeavored to erect the superstructure which we now behold, and which stands amidst the gloom of the midnight darkness which envelops the minds of the millions of Africa's benighted children,—a beacon-light to direct them to the port of freedom, and we trust to the haven of everlasting rest.

The year of our Lord eighteen hundred and forty-seven will doubtless form an era in the history of Liberia, pregnant with events of incalculable weight and importance—events equalled only by those of eighteen hundred and twenty-two, when the fires of civil liberty were lighted up on the heights of Messurado, amidst the clashing of arms and the savage war-cry of barbarous hordes; when a few resolute adventurers, seeking for a home and a country, were led to victory by a master-spirit, who lived, labored and died for the welfare of his fellow men; and who, could his voice now be heard in the deep-toned eloquence of his sympathising heart, would doubtless exhort the people to union of feeling, union of purpose, and union of action, in preserving the liberties and blessings of this growing Republic.

For several years past I have observed the progress of these colonies with no small degree of interest, and I have regarded them as instruments in the hands of God, in carrying out his wise designs relative to that unfortunate class of the human family, who have so long been the victims of oppression—bound down by the fetters of unyielding prejudice. But while I have thus viewed them, I have not been blinded to the conviction, that the ultimate success of the great enterprise will depend on the conduct—the *united action*—of those who, in the order of a wise Providence, have emigrated, and those who may yet emigrate, from the land of their nativity, in which the light of civilization and of Christianity shines with resplendent lustre, to this distant land, the great mass of the inhabitants of which are groping their way amidst the mazes of the grossest ignorance, and the delusive influences of the most absurd superstitions.

However slightly some persons may be disposed to regard the change which will probably be effected during the present year, in the political relations of the citizens of Liberia, I cannot view it otherwise than as being fraught with consequences vastly important in their character—consequences which will extend to distant periods of time, and tell favorably or unfavorably on the welfare and happiness of generations yet unborn. And, while the citizens of this isolated Republic may justly claim the sympathy and forbearance of other and more powerful nations; they should not forget that on their own efforts will depend the success of the great undertaking of preserving a civil and religious government in this land of darkness and degradation. By their own efforts the government must survive or fall. By their own efforts "the wilderness and the solitary place shall be made glad, and the desert rejoice and blossom as the rose," or "echo shall awake from her home in the rock," and catch the wailing sounds of despair, produced by civil commotions and internal broils, and proclaim to distant lands the melancholy truth, that colored men are not capable of self-government.

Let them take warning from the fate of those nations in which ambition, envy, jealousy and selfishness, smothered the fire of patriotism in the breasts of their political leaders. The empires of Babylon, of Assyria

and of Persia, and the commonwealths of Athens, of Sparta and of Rome—where are they now? The weeping voice of history answers, they have fallen—have sunk into oblivion, where the ghostly shades of their departed grandeur fleet about in sad lamentation of their former glory. And the history of some surviving kingdoms and republics, present striking evidences of the desolating influence of discord and disunion.

Let the citizens of Liberia then, one and all, unite in sustaining the principles of a free and independent government; let every selfish feeling or consideration be subordinate to the public good; let them remember that in order to preserve their liberties, they must be *united*—that union and liberty must be inseparable; and that in order to maintain their station as an independent nation, they must look to the soil as the mother of wealth, of comfort, and of independence.

MONROVIA, *April*, 1847. A SOJOURNER.

SLAVERS CAPTURED.

By the last arrivals from Sierra Leone, we learn that three slave vessels were in that port—one of them had on board a cargo of some 300 emaciated human beings: and that a sufficiency of proof were at hand, to warrant the condemnation of the other two.

In July next the Delegates will meet in convention in this town for the purpose of making a constitution for the people of Liberia—and it is with more than ordinary regret, that we have to notice the seeming indifference of the people to the subject. We have not seen the least movement on their part, indicating a desire to give the delegates to the convention the benefit of their views. It cannot be supposed that the convention will enter upon this important business with any degree of animation if the people continue to exhibit an unconcernedness, diametrically at variance with their former professions in relation to it.

GOV. SMITH'S MESSAGE.

We direct the attention of our Liberia readers, especially those who emigrated from the "Old Dominion," to an article in the present number of our paper, relative to "*the free colored people of Virginia*," in which they will find an "elegant extract" from the message of Gov. Smith, (the veritable "Extra Billy;") and some very appropriate strictures on the same, by the Editor of the Baltimore Visitor. It appears that His Excellency is so well convinced of the "hopelessness of reform" of the free people of color, under the mild and equitable laws of the state of Virginia, that he urgently recommends the Legislature to present to the world an exhibition of their humanity, by passing a law, authorizing the removal of the entire "free negro population," to "those places," in which he is "assured that they will be received with pleasure," and be "regarded as American citizens, entitled to all the rights and privileges of that proud and lofty station;" and in which the "prospect of bettering their condition would be greatly improved."

This is surely an exhibition of a spirit of philanthropy—of justice and of mercy, which has seldom, if ever been equalled by the Governor, King, Monarch, Autocrat, of any state or nation in the world! Further comment, on our part, is unnecessary.

We would simply say to our oppressed brethren, in our native state, that if they wish to enjoy the "rights and privileges" of freemen, and to have "the prospect of bettering their condition improved," they will not find any place on the face of the earth, better adapted to these ends, than Liberia.

The "Liberia Lyceum" celebrated its anniversary on its regular evening—the address was delivered by Dr. J. W. Prout. We thought it very appropriate and interesting. The orator certainly exerted himself to honor the occasion;—he spoke with considerable energy:

1. On the "Practicable view of the mind"—2. "Parental duty and responsibility"—and wound up with some very valuable suggestions as to the course proper to be pursued, to "preserve a free and independent government."

The Annual report prepared by Daniel B. Warner, Esquire, recording Secretary, was well written and Mr. W. is entitled to much credit for the handsome style in which he performed his duty.

Not less than one hour and a half were occupied with these duties, and not a sign of impatience, was manifested by any one of the large number of gentlemen and ladies that were present, which speaks highly in favor of the proceedings of the evening. Subsequently the election of officers for the year took place which resulted as follows:

John N. Lewis, *President.*
J. W. Lugenbeel, *Vice-President.*
J. J. Roberts, *Corresponding Secretary.*
J. B. Gripon, *Recording Secretary.*
S. Benedict, *Treasurer.*
D. B. Warner,
J. B. McGill,
G. R. Ellis,
D. Moore,
D. B. Brown,
B. R. Wilson,
} *Curators.*

THE SCHOONER "JOHN SEYS" SOLD!!

This vessel was captured in the early part of 1845 by H. B. M. Sloop "Lilly" Commander Newton, in the harbour of Grand Bassa on "suspicion of being engaged in the slave trade," and carried to Sierra Leone for adjudication. The Court of Admiralty at that place, finding no just cause for her detention, released her, but strange to say, awarded that the owner should pay the captor's cost, amounting to some twelve hundred dollars.

A few days ago Mr. Charles Heddle sold this vessel to the Brazilian Consul for two hundred and twenty pounds sterling.

We have nothing further to say about this vessel; as the whole history of her capture, long since, has been given to the public—but we would like to know if Mr. Benson will be paid for the illegal capture and detention of his vessel and cargo.

Office of the Liberia Herald, Monrovia, *Sept. 30th*, 1846.

The undersigned takes this method of calling the attention of the subscribers to their accounts with the "Herald." It is hoped that they will not wait to be personally called on, for their several amounts.

Agents in Africa and in the United States will please bear in mind that we are patiently waiting for remittances from them.

John N. Lewis, *Gen. Agent and Treasurer.*

CO-PARTNERSHIP NOTICE.

The undersigned have formed a connexion in Mercantile Business under the firm of Samuel F. McGill & Brother.

Samuel F. McGill,
R. S. McGill.

Cape Palmas, *January 9th*, 1847.

WHOLESALE PRICES CURRENT.

ARTICLES.	PER	FROM	TO	ARTICLES.	PER	FROM	TO
Bacon, ...	lb.	8	10	Nails, ...	keg	8 00	10 00
Beads, pound, . .	"	25	33⅓	Oil, paint, . . .	gallon	none	
Beef, cargo No. 1,	bbl.	10 00	12 00	Oil, palm, . . .	"	33⅓	34
Blue Baffs, . . .	ps.	2 50	3 00	Pork, ...	bbl.	15 00	18 00
Bricks, ...	1000	10 00	12 00	Pots, iron, . . .	cwt.	8 00	10 00
Butter, ...	firkin	25	30	Powder, ...	bbl.	15 00	16 00
Boards, ...	1000*ft*	30 00	40 00	Padlocks, . . .	dozen	none	
Candles, Sperm, .	lb.	45	50	Porter, ...	"	none	
Cheese, ...	"	12½	18¾	Pipes, gumbo, . .	box	none	
Corn Meal, . . .	bbl.	5 00	6 00	Prints, various, .	yard	12½	25
Checks, domestic,	yd.	12½	14	Romauls, . . .	ps.	1 00	1 25
Cotton, unbleached,	"	8	12½	Salt, ...	ton	none	
Cotton, bleached, .	"	10	15	Sugar, loaf, . . .	lb.	18	
Calicoes, assorted,	"	8	25	Sugar, brown, . .	"	12	
Camwood, . . .	ton	60 00		Shoes, ...	box	none	
Flour, superfine, .	bbl.	10 00	12 00	Slippers, . . .	"	none	
Flints, Gun, . .	100	1 00	1 32	Soap, ...	"	8	
Guns, ...	box	70 00	75 00	Shad, ...	"	none	
Iron, bars, . . .	cwt.	40 00	50 00	Satin stripe, . .	ps.	3 00	3 75
Lead, pig, . . .	"	none		Tobacco, . . .	100*lbs*	9 00	10 00
Lard, ...	keg	15	16	Washhand bowls, .	dozen	2 00	
Lime, ...	bushel	50		Wine, claret, . .	"	4 00	5 00
Molasses, . . .	gallon	45	50	Wine, hock, . .	"	8 00	10 00
Mackerel, . . .	bbl.	8 00	10 00	Wine, champaigne,	"	15 00	20 00

(From the Liberia Advocate.)

SELF-EMANCIPATION BY MR. SCHOOLCRAFT AND DR. CHALMERS.

We publish, according to promise, a plan of self-emancipation, recommended by our countryman, Schoolcraft, to the American slaveholder; also, a somewhat similar plan, recommended by Dr. Chalmers, to the British Parliament, in reference to the West India slaves. We copy them from old numbers of the African Repository, together with the editorial prefaces.

They contain precisely the plan of Mr. McDonogh, so far as making the slave pay for himself by extra labor is concerned, but they propose no remedy for the disability under which the freed slave labors, or the inconvenience occasioned by his presence amongst us. The perfection of Mr. McDonogh's scheme is that it makes a satisfactory provision for both of these objects; while, at the same time, it makes the freedman an instrument of incalculable good to his race in Africa.

SELF-EMANCIPATION.

The following interesting extract is taken from Schoolcraft's Travels in the Valley of the Mississippi:

We lay it down as a principle, that whatever a slave earns above the full cost of his maintenance, is procured by the alternate effect of stripes and rewards, operating through a system of judicious tasks. And we think it further capable of demonstration, that more labor is to be gained by the latter method than by the former. The excitement of a spirit of industry, by allowing the blacks a portion of time to themselves—by giving them work to perform, if they choose, and paying them for it the moment it is finished, is no less profitable to the master than to the slave. It also ensures the punctual performance of their daily tasks, as they do not begin work for themselves until they have finished what their duty requires to their mas-

ter. To perfect, then, this system of tasks and rewards, which, in some degree, is now in full operation on every well-conducted plantation in America; to render the former as little onerous to the slave as may be, and to make the latter a bare equivalent for the work performed; and to fund the avails of this extra labor in such a manner, as to make it applicable to the purchase of the slave's freedom, is, as we think, the important desideratum in the emancipation of the blacks. We will illustrate our views by the following proposition: Every profitable slave, under the strong incitement of a money reward, will complete his task one, two, three or four hours before the usual time of quitting the field or the work-shop. Let him receive a proper compensation for this extra work. But lest he should make an improper use of the money, or spend it in riotous or luxurious living, let every planter establish a Saving Institution, Plantation Bank, or Depository, for the express use of his slaves, in which two-thirds of the avails of all extra labor shall be deposited by the slaves at proper times; and let it be optional with them to fund the remaining third, or to receive it in checks on a plantation store,—which checks shall have no currency off the limits of the estate. In this way, more work will be done than it is possible in the ordinary mode to procure, and the produce of the plantation, workshop, or the mine, will be enhanced in a ratio corresponding to the whole annual amount paid in rewards. And thus the proprietor, while he enjoys the noble pleasure of promoting the happiness and emancipating his bondsmen, has, at the same time, the additional satisfaction of knowing that he is pursuing the very best means for improving his own fortune.

We will suppose such a slave as we have been considering, to be worth, in the present depressed state of commerce, six hundred dollars. When his earnings, deposited in bank, amount to one hundred dollars, he shall have the whole of Monday free from task, to work entirely for himself. He then has two days in the week, including the Sabbath, at his own disposal; this will enable him more rapidly to acquire, by voluntary labor, the second hundred dollars, with which he purchases Tuesday. He has now three days, two of which are working days, at his own command, and with these two days he purchases Wednesday, and so on, in a progressive ratio, until the whole six days are his own, and he is free! He will enter society with the habits of industry and temperance, which are calculated to render him a valuable citizen; and we will venture to assert, that any who is not possessed of sufficient mental energy and firmness to submit to this preparatory discipline, cannot be qualified for, and is scarcely entitled to the enjoyment of civil liberty.

We have allowed ourselves to cover pages, when we only intended to write as many sentences; but we trust the subject is one, which, from its own intrinsic importance, and from the apparent neglect it has received from preceding tourists, will induce the reader to extend to our hasty calculations that indulgence which we claim for them.

THOUGHTS ON SLAVERY.

The following Extract is from a pamphlet by the celebrated Dr. Chalmers. The plan developed and recommended coincides remarkably with that proposed by Mr. Schoolcraft: "and as to the experimental soundness of it, Dr. C. remarks in an advertisement prefixed to the pamphlet itself, "we have the testimony of Humboldt, who, in the course of his travels through the Spanish part of South America, saw whole villages of emancipated negroes, who had achieved their liberation in the way here delineated."—*African Repository.*

"It were a noble achievement, this conversion of slaves into freemen; and therefore the more important for its ultimate success, that in every step of

its prosecution there should be an evenhanded justice to all the parties concerned. More especially, would it serve to accredit the philanthropy that is now so widely and so warmly embarked upon this undertaking, did they who advocate its designs also bear their part in the expenses of them; and it would do much to allay the fermentation that now is among the West India planters, could they have any satisfying demonstration from Parliament, that, however intent on the emancipation of their slaves, it should be so devised and carried into effect as not to infringe on the present worth of their patrimony.

The following suggestion is the more valuable that it hath come from a gentleman who is himself a very extensive West India proprietor, and that, while it holds out a complete remuneration to the owners of slaves, promises the conveyance of them into a state of freedom with a speed and a safety that ought to satisfy the most sanguine abolitionist.

The scheme may be expressed generally thus:—Let government purchase from the West India proprietors, at a fair valuation, one day's labor in the week of all the slaves in their possession. This can be done by paying one-sixth of their whole price; after which each slave hath at least one day every week, in which he is a free laborer, and might earn for himself. He of course becomes the absolute owner of what he thus earns; and let it be competent for him, when it has accumulated to a sufficient sum therewith to purchase, at a certain regulated price, another free day in the week. Having thus two days to himself, he is able to accelerate his future purchases of freedom; and thus, as the fruit of his own industry and care, might he, in a very few years, work out his complete emancipation.

Or the scheme may be made still more intelligible when illustrated by numbers. Let the whole population of the British colonies be 800,000. At £50 each, which is a high estimate when thus made to include all ages, the sixth part of their whole value to the owners is short of 7 millions. By funding this sum to the credit of the proprietors, one day's free labor to each slave might become the universal law of British West Indies.—The registry of slaves gives every facility for assigning the shares of this stock to the respective proprietors, whether they be principals or mortgages upon the estates. And when once this arrangement is made, a patient and a practicable way is opened for the full deliverance of the negroes from a state of slavery.—Whole gangs not unfrequently hire out at 3s. 4d. currency a head per day, and their maintenance: and there can be no doubt from the difference between free and force labor, that an ordinary working slave could earn for himself, on the day that is his own, at least 3s. 4d sterling. This sum weekly is more than £8 a year, or about a sixteenth part, perhaps, of his whole value; and for which last sum, therefore, he could, in another three years purchase two more, and then, in a year and a half, could work out the freedom of his whole week, or his entire emancipation. At all events, in seven or eight years, each individual, if in health and full strength, could work out his own deliverance from slavery: after which he might proceed to the same for others of his family, if he has one. The freedom of a woman, when once accomplished in this way, would, by the existing law, secure the freedom of the children that are afterwards born by her; and this would be of prime importance in extending the work of emancipation.—The process is easily appended: and seems to meet all the formidable difficulties, and to combine all the most desirable advantages both to the slave and to his proprietor."

ADVERTISEMENT OF THE CHESAPEAKE AND LIBERIA TRADING COMPANY.

This company exists under a charter from the State of Maryland. As its name implies, its object is the establishment of commercial intercourse between the ports of the Chesapeake, viz: Baltimore and Norfolk, and the various Liberia colonies. It has a cash capital paid in of $20,000, with liberty to extend the same to $100,000. Over one-fifth of the stock is now owned by colored people in this country and in Liberia, the remainder by whites, with the condition annexed, that they shall transfer the same to any colored persons demanding it, at its fair value. The company now own one vessel, the Liberia Packet, a barque of 331 tons, officered and manned by colored men, with the exception of the master, whose place will be filled by a colored man as soon as one suitable can be obtained. The company have formed an arrangement or contract with the Maryland and with the American Colonization Societies, to take such freight and emigrants as they may offer, on terms depending upon the amount offered, the said societies guaranteeing a certain amount of freight and number of passengers per annum. The said societies therefore, are always to have the preference over any other parties, in case the freight offered exceeds the capacity of the vessel. The company also proposes to ship goods and merchandise on its own account, when the capacity of the vessel is not required to transport the passengers and freight of the societies. It proposes to take both cabin and steerage passengers to and from the colonies, to fill all orders for goods given by colonists, to transact through its agent any commission business for the colonists or others residing on the coast, to take out or bring back any freight, packages or letters that may be offered, always reserving the right to refuse merchandise out, in case the capacity of the vessel is desired by the Colonization Societies or the company.

The Packet will be kept constantly running between the Chesapeake and the Colonies, and early notice will be given through this Journal of the time of her sailing.

TERMS:

For Cabin Passage,—(either way)	$100 00
For Steerage " " "	40 00
For Freight Out, per cubic foot for measured goods, . .	30
per barrel, ...	1 50
for metal, per ton, ...	10 00
For Freight Home,—per ton for camwood	10 00
for Palm oil, per gallon, or capacity of casks,	01
for other packages, per cubic foot, . .	25

Passage and freight, when not consigned to the Agent, payable in advance.

All communications respecting the Packet or the business of the Company, must be addressed to

Dr. James Hall,
Managing Agent, P. O. Building, Balto.

Printed by John D. Toy, corner of St. Paul and Market streets, Baltimore.